ARAMBE FLAME

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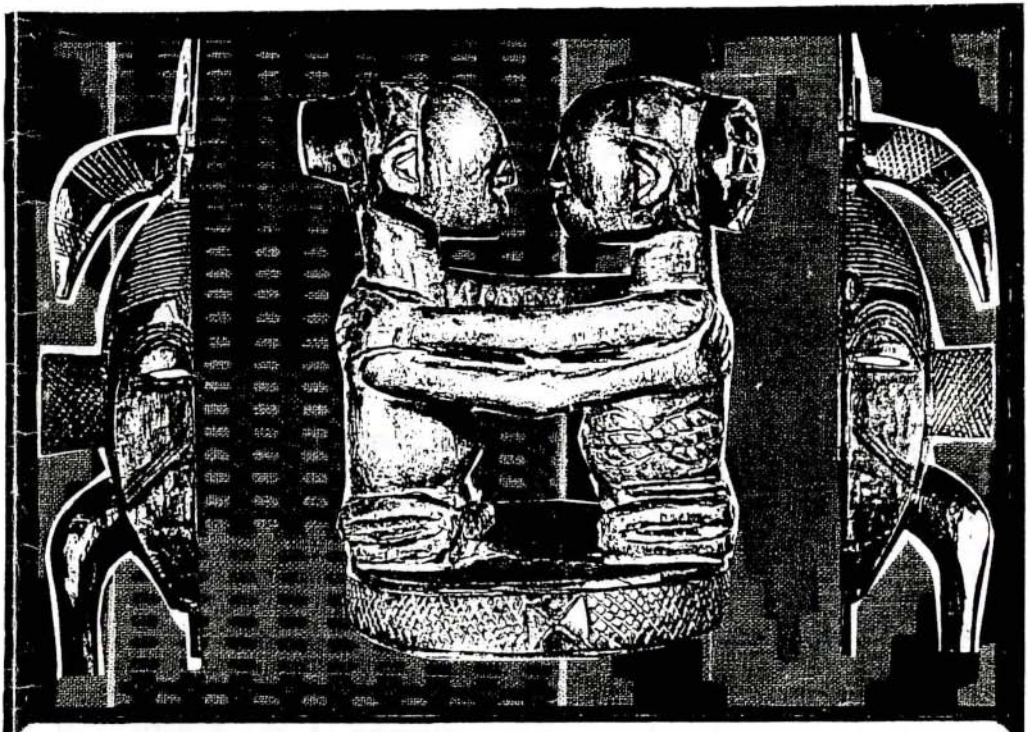

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

To be steadfast is to continue to move toward an objective, even though obstacles come into one's path. We see it in a student who is determined to get her homework done, even though she is being distracted by other family members. We see it in a football running back who is determined to make it into the end-zone, even though three defensive players are trying to bring him down ten yards from the goal line. Steadfastness is a good quality to have. But steadfastness without understanding and wisdom is bone-headedness(the state of being stubborn in the maximum). Maybe a person decides to cross the street. But every time he steps off the curb, the heavy vehicle traffic sends him back. He tries it repeatedly, without success. At some point, it makes sense for him to ask himself if there's fault in the way he's attempting to get from one side of the street to the other. Maybe he's walking too slow. Maybe he'd get better results by walking to the next intersection where there's a traffic light. Possibly, there are no traffic lights and there's no way to cross the street without severe risk to life. If this is the case, the man has to ask if his objective of getting to the other side of the street is worth the risk of having his butt run over.

But if this man is bone-headed, he doesn't ask any of these questions of himself, or of anyone else. He's decided he's going to cross the street. He's not only made this decision. He's declared before a crowd of people that he is going to achieve this objective, and he's made this declaration with his chest puffed up and with toughness in his voice. So in addition to being stubborn, the man has put himself into a position to where, if he reconsiders trying to cross the street, he believes he'll be seen as a punk.

We may say that this man, though bone-headed, is courageous. Let's alter the scenario some. Suppose the bone-headed man has several people who are under his command and feel compelled to try to cross the street when he orders them

to. In this case, we don't see a man who has courage because it doesn't take courage to risk **others'** lives. What we see is ruthlessness and callousness. And when people question this bone-headed man, who is being ruthless and callous with regard to others' lives, and he takes offense as if no one has a right to question him, it is arrogance that is on display. This is what results from authority being put into the hands of one who is bone-headed.

At one point during this first debate between presidential candidates Bush and Kerry, Bush spoke of the "enemy" attacks of 9/11. As the remarks were made in connection with the U.S. invasion of Iraq, Kerry reminded his rival that the enemy who had attacked the U.S. was Osama bin-Laden, **not** Saddam Hussein. With the expression that came onto George's face, one would've thought somebody had bad-mouthed his mama. And in a practically desperate voice, George retorted, "I know we were attacked by Osama bin-Laden." He paused, then stressed, "I **know** that." Bush was on the defensive and was really asking, "Are you trying to say I'm stupid"? Well, George, if the shoe fits...

Europeans in this country ought to be embarrassed that Bush is **their** president. And he **is** their president in that he is in office to see to **their** interests, or more accurately, to the interests of upper- and ruling-class Europeans; and it was, essentially, Europeans who elected him. As Africans, we have no reason to be embarrassed by him because he's **not our** president. He doesn't represent our interests; and, with the exception of around nine percent of those of us who voted in the last presidential election, we didn't help put him into office.

But though **we** have no cause to be embarrassed by Bush, we **do** have sound reasons for wanting this boneheaded King George to be **out** of the white house. His arrogant cowboy talk and decisions in matters of international relations have cost the lives of Africans in the U.S. military and keep the lives of others of these Africans in continuing jeopardy. In addition, these words and decisions have almost certainly increased hatred from around the world of the U.S. government, which means that the chances of there being future attacks against and inside the U.S.

are also increased. Because we live here, our lives will be at risk.

Because the Bush administration is not interested in **our** needs and aspirations, it has done nothing meaningful, if at all, to improve our situation in the areas of economics, health and medical care, education, the police and court systems, etc.; and it is continuing to enforce and create political and economic policies that rip off natural resources from the African continent, obstruct the exercise by African nations of real independence and prosperity, and otherwise perpetuate a neo-colonial status quo.

There's something else about King George and his royal court. They're Republicans, and the Republican Party is the party of big business and big money. We see the Republicans as opposed to us, to people of color, to the "little people" in general. Our perception of the GOP(Grand Old Party) is correct. Unfortunately, our perception is foggy, at best, when it comes to how many of us see the Democratic Party. Many of us see this party as our friend, though in some of our minds this donkey is a fair-weather friend, sometimes kicking us to the curb when this is expedient.

In his essay, "Beyond Election 2004: Advancing a Politics of Social Transformation," which appeared in the Aug. 19-25 Jackson Advocate newspaper, Ron Daniels of the Center for Constitutional Rights states:

> ..."it is imperative that progressives articulate a vision of social transformation and build a movement to foster fundamental change. When progressives contend that there is no difference between the two establishment parties, it is out of the conviction that neither party is committed to fundamental changes in a system which is filled with inequities and injustices. In reality, as I have argued over the years, there are differences between the Democrats and Republicans, but they are incremental, not fundamental."

The brother aint lied. Whatever differences there are between the Democratic and Republican parties are **incremental, not** fundamental. In other words, their philosophies and objectives are basically the same, though their rhetoric

and methods sometimes vary. Both of these parties support the notion that European(Caucasian) business and political leaders in this country have the unquestionable right to rule and that these and military leaders here, and to a lesser extent, European leaders elsewhere, have the unquestionable right to rule the planet. Both parties have a belief in the U.S. government's "right" to decide which political, economic, and social systems--whether here or abroad --are legitimate. And both disdain truth and clarity, choosing, instead, to employ deception, vagueness, and other tricks of politics to gain their respective advantages.

Because the Republican and Democratic parties were established by and for Europeans and because Europeans constitute the largest segment of the U.S. population, neither party's candidates for what are considered major public offices can afford to take positions on issues that might turn European constituencies off. So neither Bush nor Kerry --if we could even imagine them having such thoughts--would stand up and say he favors reparations for African people; neither would publicly question whether the U.S. has a **right** to attack and/or invade foreign countries for the sake of U.S. "strategic interests"; neither would call for an end to corporate monopolies domestically or to U.S. corporations' manipulations of foreign economies.

But aren't these the kinds of issues that would have direct bearing on the "fundamental change" Brother Daniels and other African "progressives" speak of? Daniels states later in the Jackson Advocate piece that: "the progressive movement needs solid people based, people funded independent political organizations and new political parties..." There are other Africans who have been saying versions of the same thing for quite some time. And for more than 30 years, when it's come to presidential elections, our "choices" have been commonly characterized as being between the "lesser of two evils." And every time, whoever has gotten into office has basically kicked us to the curb. Yet, every four years--this one included--we are told by African "leaders" that now is not the time. As we look at the continuing status quo of U.S. politricks, don't we eventually have to ask, "when is the time?"

-Editor

FROM OTHER SOURCES

Proposed Anti-Gang Legislation Criticized as No Answer to Gang Violence

"Senator Charles Schumer(D-NY) is offering the 'Criminal Street Gang Abatement Act of 2004' as the answer to gang violence. This bill would make it a federal crime to participate in a 'criminal street gang'--defined as three or more people who cooperate to commit two or more 'gang crimes'...

"'This is not the answer', said Aquella Sherrills, executive director of the Center for Self Determination Institute, a non-profit organization in Los Angeles dedicated to sustaining the peace process that started with the Bloods and Crips gang truce in 1992.

"'Statistics prove that draconian laws don't solve this problem. They don't address the root problem of mental, physical and spiritual abuse...', he told The Final Call.

"One of the most controversial components of the bill, S-1735, deals with prosecutors being able to treat 16-year-olds as adults if they commit murder, manslaughter, carjacking or armed robbery. Currently, only a federal judge may decide whether a juvenile should be treated as an adult in federal court...

"If S-1735 becomes law, gang recruitment may be punishable up to 10 years in jail; two gang street crimes may be punishable up to 30 years in prison; gang members who commit murder may be sentenced to the death penalty or life in prison; and gang members may be given separate consecutive sentences any time they are convicted of both being in a gang and committing violence as part of a gang...

"'Obviously, this is open warfare on our children', charged Sgt. DeLacy Davis, founder of East Orange, N.J.-based Black Cops Against Police Brutality, and the only police officer privy to 'gang' meetings in Newark leading up to the peace protocols by the Bloods and Crips signed there in May this year...

based non-profit think tank, the federal budget for anti-gang programs dropped 67 percent over three years. In a June story in The Washington Post, the think tank said that FY 2003 anti-gang funding was $547 million; dropped to $307 million in 2004, and is slated to drop to $180 million in 2005.

"'Instead of bills from the Senate, we need programs for intervention and prevention that gang members can trust, not more jail cells or laws that add another layer of criminality. These young people need skills training. I have had to shut down my office because they say there is no more for organizations such as ours, that work in the streets', said Mr. Dailey..."

-from "Federal Gang Bill Is 'Open Warfare', Says Activist," pages 3 and 31, Sept. 7th THE FINAL CALL(Chicago, IL.)

Groups Join Forces Against Tobacco Companies' Schemes to Hook More Young people of Color

"In an effort to curb declining smoking rates among young people, the manufacturer of Kool Cigarettes is stepping up its campaign to appeal to Black youth by exploiting Hip-Hop music and imagery, a group of anti-tobacco advocates charge.

"'One of the things that we're concerned about with these new marketing strategies is that people are going to leverage the power of pop culture marketing strategies--what is fashionable--to dilute the important message of the dangers of tobacco consumption', says Dr. James R. Gavin III, president of the Morehouse School of Medicine...

"Gavin was among a string of anti-tobacco advocates representing Morehouse, the American Legacy Foundation, the National African-American Tobacco Prevention Network, and the National Latino Council on Alcohol and Tobacco Prevention that joined forces in a press conference in Atlanta earlier this week to raise awareness of the tobacco industry's marketing of flavored cigarettes to people of color...

"Brown and Williamson began a major promotion in 2000 that

attempted to breathe new life into its then 67-year-old Kool cigarette brands. The first campaign boasted, 'We built the House of Menthol', a play on a popular house dance music and on Kool's history of being the first mentholated cigarette. It also included a free portable radio packaged with cigarettes and inviting buyers to be a part of 'the Kool scene'.

"But among the best-publicized and perhaps most controversial tobacco promotions targeting youth has been Kool Mixx, Brown and Williamson's Hip Hop promotion for its Kool menthol cigarettes that started about three years ago. Brown & Williamson began hosting Kool Mixx DJ competitions in urban markets around the country,...The competition, set to begin again this fall, has the theme, 'Sound Track to the Streets'.

"Last spring, Brown & Williamson also promoted Kool Smooth Fusions, menthol-flavored cigarettes with names such as Caribbean Chill, Midnight Berry, Mocha Taboo and Mintrigue. R.J. Reynolds calls its Camel Exotic Blends names like Kauai Kolada and Twista Lime...

"The fact that the Kool cigarettes are mentholated--coupled with the continued promotions--gives the advocates special concern because of the popularity of the menthol brands among Black youths. Of the 14 percent of the African-American high school students who smoke, more than 79 percent smoke mentholated cigarettes..., the CDC reports..."

-from "Anti-tobacco Advocates Are Cool Towards Kool's Marketing Strategy," page 9A, Sept. 2-8 JACKSON ADVOCATE (Jackson, MS.)

More on Chemical Warfare

..."Established in 1999 under the MSA, the Washington-based American Legacy Foundation developed national programs, such as 'The Truth' campaign that delivers disturbing facts about tobacco and industry's marketing strategies...

"Internal tobacco company documents show that manufacturers have been targeting 'young adult blacks' for more tha three decades.

"A Phillip Morris document, written in July 1974 states, 'The first observation is that Marlboro would probably have a very difficult time getting anywhere in the young black market. The odds against it are very heavy. Young blacks have found their thing, and it's menthol in general and Kool in particular'.

"R.J. Reynolds, in a May 9, 1984 document, notes: 'Since younger adult Blacks overwhelmingly prefer menthol cigarettes, continued emphasis on Salem within the Black market is recommended. Salem is already positioned against younger adults. With emphasis on the younger adult Black market, Salem may be able to provide an alternative to Newport and capitalize on Kool's decline'...

"A recent study published in the Journal of Health Economics found that 'states with the best funded and most sustained tobacco prevention programs during the 1990s--Arizona, California, Massachusetts and Oregon--reduced cigarette sales more than twice as much as the country as a whole, 43 percent compared to 20 percent'.

"The Arizona Department of Health Services has an aggressive 'Ashes to Ashes: Tobacco is a Lethal Legacy' campaign developed for African Americans. With the assistance of Southwest Dimension, Inc., a Black-owned firm, the department one commercial that states: 'There's a history between African-Americans. We were forced to pick, clean and carry it, and the tobacco industry has specifically targeted us for years. Now, generation after generation, we are plagued with tobacco addiction and chronic disease. Take your power back. Cut the ties with tobacco and move on to a life of good health and hope'...."

-from "Smoking and Anti-smoking Campaigns Compete for Black Youth, pages 1, 4, and 7, Sept. 8 SAN FRANCISCO BAY VIEW

Role for Traditional Healers in Health and Medical Services Being Negotiated in Swaziland

"Swazi traditional healers emphasized the need to integrate their services into the formal healthcare system at a recent World Health Organization(WHO) workshop in the capital, Mbabane...

"The workshop was held to commemorate the second African Traditional Medicine Day, with the theme 'Moving the African Health Agenda Forward with Traditional Medicine'. Previous attempts by the Ministry of Health to reach out to the country's unknown number of traditional healers--the diviner-healers called sangomas and the traditional pharmacists called inyangas--have been short-lived.

"Dr. Priscilla Dlamini, a lecturer at the Faculty of Health Services at the University of Swaziland's Mbabane campus, said a constitution for a traditional healers' organization was being drafted. Healers, who tend to work in isolation and mainly in rural areas, need to gather to agree on its contents, she said.

"Once an organization was established, the healers were told, donor funding could be secured for such projects as the identification and protection of indigenous medicinal plants in wilderness areas, and educating healers in AIDS prevention...

"Although most traditional healers practice openly and many Swazis use healers as their health providers, a colonial-era law from 1905 criminalizes the practice of traditional healing and refers to Swazi healers as 'witch doctors'. The act has not been enforced since independence in 1968, but neither has it been amended or voided...

"Some healers, suspicious of health ministry officials, said they would not be satisfied with a change in legal status and a governing body for traditional healers, and they called on the government to establish a separate ministry for traditional healers..."

-from "Merge Traditional Medicine into Health Service, Say Swazi Healers," pages 1 and 4, Sept. 15 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Africans in Venezuela Use Abolition-of-Slavery Exhibit to Bring Attention to Their History and Culture

"'Obscurity, Silence and Rupture: 150 Years Since the Abolition of Slavery in Venezuela' [is] an exhibit currently

on display in the Museum of Fine Arts in Caracas, which also presents photos, prints, paintings, musical instruments, tools, waepons, masks, carvings and posters reflecting Venezuela's African heritage...

"The Network of Afro-Venezuelan Organizations is commemorating the 150th anniversary of the abolition of slavery this year with the exhibit aimed at raising public awareness and increasing social recognition of the cultural contributions that Blacks have made in this South American country...

"'On this occasion, we are emphasizing the political importance of our contribution, specifically **cimarronaje'**, a term that refers to the phenomenon of Black slaves who fled to remote uninhabited areas where they created free communities, both during the Spanish colonial period and under the newly independent Latin American republics...

"In the decades and centuries following the famous 1552 rebellion led by 'El Negro Miguel', who proclaimed himself king of a community of slaves who had escaped from the mines of Buria, west of Caracas, thousands of slaves fled the homes and plantations of their White masters and created dozens of free communities known as **cumbes**...

"The exhibit 'presents the personal accounts of men and women who worked, struggled, suffered, sang and danced, but who have been victims, since the times of the War of Independence(1810-1824), of a kind of hypocrisy, according to which there is no racism in Venezuela', Marizabel Blanco, the main organizer, commented to IPS...

"The exhibit shows the variety of drums that were played in the festivals by maroons and slaves, but which also served as 'a vehicle for communication at times of persecution and rebellion', said Mr. Garcia[Jesus Garcia, head of the Network of Afro-Venezuelan Organizations]...

"The Afro-Venezuelan Network wants the 1999 constitution, which highlights the contributions made to the Venezuelan nation by Latin American liberator Simon Bolivar and other independence leaders, as well as the resistance of the country's Indigenous people, to be modified 'to include the contribution made by Blacks, because we numbered 400,000

out of the one million people who won independence', said Mr. Garcia...

"The exhibit is accompanied by recitals and concerts, as well as workshops on drumming, Black hair styles and the Black identity. A series of conferences and gatherings will be held in different cities of the interior on the history of the slave trade, the phenomenon of the cumbes and escaped slaves, and Venezuela's cultural heritage and identity, she added..."

-from "Black Contribution to Local Culture Largely Ignored," page 14, Sept. 14th(THE FINAL CALL)

South African Government Considering Measures to Address On-going Land-ownership Issues

"The South African government is considering new regulations to limit foreign ownership of property in South Africa, in a move that would directly affect British investors.

"The proposed measures, which are still being worked out by the government, are an attempt to deal with soaring property prices caused by rich foreigners buying properties in South Africa, pushing local people out of the market. A large number of Britions have bought homes in Cape Town, taking advantage of the strong pound against the South African rand...

"Meanwhile, South Africa's white landowners are angry over a tough black empowerment policy proposed by the government to transfer half of white-owned agricultural land to blacks. The draft agricultural empowerment policy announced this week by Thoko Didiza, the Agriculture Minister, also requires 35 per cent black ownership of mainly white-owned agriculture-based companies by 2008. This means white-owned agricultural companies would have to start selling equity to blacks, if the policy is adopted in November.

"The policy would also require 10 percent ownership by farmworkers of all farm-level enterprises by 2008. Another requirement is for agricultural enterprises to spend 50 percent of their money on buying goods and services from

black-owned companies by 2010, a target that increases to 70 percent by 2014...

"Ms Didiza said the new initiatives were meant to facilitate the entry of blacks into the farming sector. 'The objectives (of this policy) are to eliminate racial discrimination in the agricultural sector', she said. The plan meas black farmers will own 30 percent of agricultural land by 2014 while another 20 percent will be available for lease to black farmers. Thirty-five percent of farm businesses will be black-owned by 2008.

"Under apartheid, the best farm land was reserved for whites while impoverished blacks were systematically driven off their land. South Africa's first black president, Nelson Mandela, launched reforms in 1995 to try to rectify the land ownership patterns in Sout Africa. However, very little progress was made under Mr. Mandela's policy, in which land redistribution was voluntary.

"President Mbeki's government estimates that only 3 percent of land has been acquired under this system..."

-from "Mbeki's Plan for Land Redistribution Brings Angry Response from Whites," page 2, fall NATION TIME(Jamaica, N.Y.)

Nation of Namibia Also Addressing Land Issues

"The Namibian government says that more than 200,000 poor black people need land. It says the willing-seller, willing buyer policy of the past 14 years has moved too slowly, and that it will now press ahead with the compulsory purchase of white farms.

"Land Minister Hifikepunye Pohamba is likely to become Namibia's president later this year, following his nomination by the ruling SWAPO party to take over from Sam Nujoma, who has ruled Namibia ever since independence in 1990...

"The Namibian commercial farmers' union, the Namibia Agricultural Union, says that about 600 white-owned farms have been acquired by black people since independence, and it says that more than 50% of arable land now either belongs

to, or is being utilized by, the black majority.

"But Mr. Pohamba says he intends to acquire some 9m hectares of commercial farmland, equivalent to hundreds of individual farms, either by accelerating the willing-seller, willing-buyer process, or by expropriating farms where necessary. He says the government...will give white farmers fair compensation for their land..."

-from "Namibians Prepare for Emotive Land Reform," page 9, fall NATION TIME

Agreement Made to Maximize Exchages of Resources Between African-owned Accounting Firms in U.S. and So. Africa

"The Division of Firms(DOF), an affiliate of the National Association of Black Accountants(NABA), signed a history making agreement with the Black Firms Forum of the Association for the Advancement of Black Accountant of Southern Africa(BFF/ABASA) that will maximize exchanges of business and professional resources between black-owned accounting firms in Southern Africa and the U.S...

"The new agreement was established to nurture and expand a relationship that began in 1985, which has evolved into an exchange of knowledge, resources and culture for the mutual benefit of both organizations. Under the agreement, NABA and ABASA will foster the growth and development of black-owned accounting firms through mutual cooperation in the areas of economic and cultural awareness, staff exchanges, continuing professional education and business development...

"The agreement also...arranges for select U.S. Black accountants to be temporarily employed by a Southern African firm and select African accountants to temporarily work for a U.S. firm...NABA will provide arrangements for housing, transportation, stipends and other support needed to facilitate the U.S. exchange..."

-from "NABA Aligns With African Group," page 17A, Sept. 23-29 JACKSON ADVOCATE

BACK IN TIME

Between 1880 and 1920, the image of African American personality was dominated by racial conservatives...They were committed to excluding African Americans from the mainstream of society and were willing to use the state toward that end. Moreover, most racial conservatives were racists, viewing blacks as inherently inferior to whites. In studying the racists, George M. Fredrickson has distinguished between the two groups, labeling them the accommodationist and the competitive racists. The latter group believed that people of African descent could not be assimilated into modern civilization at the present or in the future. To their way of thinking, black Africans, as a result of their biological composition, represented a lower stage of civilization and posed a permanent threat to the modern civilization that white biology had produced...The accommodationists, who believed that blacks could evolve biologically and hence socially, supported segregation. They held that once blacks, the so-called child of all races, had arrived at the same stage of civilization as whites they would be able to enter the mainstream without jeopardizing the accomplishments of white civilization.

...experts made much of the fact that mental health problems were on the rise in the black community...they did not associate the mental problems of blacks with the oppression suffered under slavery, segregation, or any other denial of or limitation on African American freedom. To the contrary, they argued that it was black freedom that was causing the rise in mental problems. Ever since the antebellum period, conservative whites, believing that slavery was a boon to the African, argued that African Americans could not survive as free people. A corollary to this view was that black mental health suffered in a state of freedom...

From the 1880s through the Progressive Era, as the nation retreated from the racial liberalism of Reconstruction, mental health experts accepted the pro-slavery view that emancipation wreaked havoc on the nervous systems of African Americans. Throughout the period alienists believed that Africans in their natural environment, by virtue of their

unrestrained nature and the absence of civilization, suffered little insanity. Once freed into a modern civilization, Africans, it was argued, would fall prey to vices and competition that would rob them of their sanity. "While the negro had a master," according to one alienist, "he had no thought of the morrow; not a single care burdened his mind; there was nothing to disturb his equilibrium."...

In a work that summarized a quarter century of racial research, the Oklahoma sociologist Jerome Dowd, an accommodationist racist, argued that segregation ensured that blacks would hold some positions of authority and respectability. Without segregation, he held, "It would rarely happen that a Negro could secure a position as teacher in a school, as a pastor in a church, or as editor of a paper. There would be no Negro doctors, dentists, lawyers, actors, or singers. More generally, segregation was considered humane because it represented a widely accepted Progressive method for treating social pathology. Like mental defectives, dependents, and delinquents--all those considered at once incapable of participating in modern society and a threat to the social order--blacks were to be segregated so that they could be treated.

Source: CONTEMPT AND PITY: SOCIAL POLICY AND THE IMAGE OF THE DAMAGED BLACK PSYCHE 1880-1996 by Daryl Michael Scott

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

ANNOUNCEMENTS

New York University's Institute of African-American Affairs and Africana Studies Program, in collaboration with the Organization of Women Writers of Africa, Inc.(OWWA), will sponsor Yari Yari Pamberi Black Women Writers Dissecting Globalization: An International Conference on Literature by Women of African Ancestry, a major large-scale conference that examines globalization from a female perspective from October 12-16, 2004 on the NYU campus. Yari Yari Pamberi will bring together women from across the U.S., Africa, Europe, the Caribbean, South America, Asia and New Zealand. There will be novelists, poets, playwrights, performers, filmmakers, scholars,... Call the Institute of African-American Affairs at 212-998-4222 for more information. Or visit www.owwa.org

On Saturday, October 16, 2004, the National Black United Front Houston chapter(NBUF) will host the 7th. Annual Sankofa: Caravan to the Ancestors to be held on Galveston Beach(29th St. & Seawall Blvd.) in Galveston, Texas. The theme for this year will be **Spiritual Warfare.** This year we are honored to present a sister/warrior scholar Dr. Marimba Ani, author of Let The Circle Be Unbroken and Yurugu: An Afrikan-Centered Critique Of European Cultural Thought And Behavior. The Caravan makes the Sankofa connection through prayer, ritual, African drumming and dancing, song, poetry, speakers and martial arts. Call (713) 942-0365 for more information.

The Nebraska Voting Rights Coalition, formed this summer, is seeking to gain state-wide support for restoring voting rights to ex-offenders in Nebraska. Individuals, organizations and institutions are invited to join the coalition. Coalition members will be invited to help in various ways, including use of their name, contribution of funds, contacting their state senators, and testifying at legislative hearings. To request an informational membership packet, write to: NVRC, c/o Family & Friends of Inmates, P.O. Box 84424, Lincoln NE 68501, or call: 402-438-7159 in Lincoln or 402-558-2085 in Omaha.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman)- Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - position unfilled

Eleto(Administrative Chairman) - position unfilled

Akapo(Treasurer) - Johnny Houston

Akowe(Secretary) - Mosi Bankole

Akewi(Librarian) - position unfilled

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa